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the world. The story is not written with the object of illustrating the folk-lore of Southern negroes, yet, as dealing with racial character, has a connection with this subject. In some cases we are given glimpses which keenly excite curiosity; for example, the mention of the state of mind of negroes at the time of secession, of their suppressed mental activity, secret intercommunication, and expectation of a new future. The description of the manner in which negro refugees flocked to the rivers, in order to reach the government steamers, carrying with them their effects, would be as true of Virginia as of South Carolina. A painter could find no more picturesque or pathetic subject; yet it is an illustration of the truth of Miss Botume's remark concerning the indifference of the great mass of Americans to this section of recent history, that, so far as we know, these wild scenes, now tragic, now humorous, have never been depicted. In spite of the natural doubts, terrors, and continuous difficulties of the situation, it is certain that the progress of the negro race in the Southern States is extraordinary. We must content ourselves here with brief allusions to certain of the passages of Miss Botume's book which are connected with folk-lore. Mentioning her difficulties with her dusky pupils, with regard to names, she speaks of "basket names," not explaining the term, which appears to denote the temporary and variable appellations given to children. She also speaks of the constant use of "bubber" (brother), "titty" (sister), "nanna" (mother), "mother" (grandmother), and "father" (leader in church and society), which made it appear as if all her pupils belonged to one immense family, a relic no doubt of tribal African life. She observes the customary manner of designating time, clocks being unknown: "When the first fowl crow." — "At crack o' day." — "W'en de sun stan' straight ober head." — "At frog peep." — "When fust star shine." — "At flood tide," or "ebb tide," or "young flood." — "On las' moon," or "new moon." At the present time is added "quarterly meeting." Very striking, as an illustration of a common human tendency to the deification of benefactors, is a statement of the desire of negroes in 1867 to vote for Grant as the representative of Lincoln, and the belief that the latter still lived. "They tried to kill him; they 'sassernated him, but him lib forever. W'en him dead for sure, then all us dead sure. T' aint no use for we to try more."

*W. W. N.*

CUSTOMS AND FASHIONS IN OLD NEW ENGLAND. By ALICE MORSE EARLE.  
New York: Charles Scribner's Sons. 1893. Pp. 387.

In this volume, the author, whose pleasing work on the Puritan Sabbath has already been noticed (vol. iv. p. 356), continues the same line of inquiry, examining child life and domestic service, holidays and festivals, food and raiment, travel and diversion, as well as marriage and funeral usages. Part of her chapter on marriage customs has already appeared in this *Journal* (pp. 97-102 of the present volume). Only a small part of the treatise consists of folk-lore; a record of local ideas and habits would indeed be interesting, but for such representation material does not exist, no adequate reports being preserved in print. The religious principles of the early settlers of New England involved abandonment of the picturesque holiday

customs still preserved in Great Britain ; yet if a correct account could be given of the folk-lore of such a town as Marblehead, it would be found that a store of songs, tales, and superstitions remained, even pixies, goblins, and supernatural monsters being supposed to haunt the neighborhood. Mrs. Earle remarks that Puritan influence had abolished Christmas. An anecdote may be added in illustration : when, at the beginning of the present century, the master of the Latin School in Boston asked his pupils what was the day, no one could tell that it was Christmas. Yet in the last century (as the writer has learned by oral tradition), the old English mumming play was performed in the streets of the same city. It must not be forgotten that continual immigration led to assimilation ; in Boston, as Mrs. Earle remarks, the fashionable part of the community kept up dancing and card-playing with fervor. In many respects, the colony was, like all colonies, imitative of the metropolis, and retentive of fashions even after they had passed away in London. The early prosperity of the bookselling trade bears the most eloquent testimony to the intelligence of the newly settled population. Mrs. Earle observes the predominance of sermons among publications of the first century ; but this could not be otherwise, no passion except the religious impulse being sufficiently diffused and general to serve as the basis of trade. Just as the persecution of witches has led to absurd criticism (such cruelty being only the expression of superstition belonging to the whole civilized world), so the habit of "bundling" has led to ignorant reproach ; the truth being that this survival belonged alike to England, Wales, Holland, and Germany, and will be found, in the writer's opinion, to go back to much deeper roots than has hitherto been assigned, depending, not on the convenience of petty houses or of a rigorous climate, but on a prehistoric conception of marriage altogether different from that which now prevails. It would be interesting, if it were possible, to ascertain how much the rigor of the climate and of the life of New England contributed to the formation of a distinctly new type of character, and when appeared the American, as distinct from the English, personality ; but such growths are of necessity obscure. To us Americans the seventeenth century is what to Englishmen is the early Middle Age ; it is the period of the founders ; and as a thing is to be considered great, not because of its own natural character, but in consequence of its fruits, no attention is excessive which can be given to the period in which was laid the foundations of so mighty a structure.

*W. W. N.*

CONGRESSES AT THE COLUMBIAN EXPOSITION. The proceedings of the Anthropological Congress are understood to be in course of publication. With regard to the International Folk-Lore Congress our information is less satisfactory. It is to be hoped that an abstract may appear of the many valuable papers presented, in case the whole material be not included in a separate volume.

The Index of Journals, usually given in this department, must be reserved, and will be included in No. xxiv.